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Communication.

For the Western Recorder.

MR. EDITOR—I have read in your paper, with no small degree of interest and pleasure, and I hope with gratitude to God, the remarks of Philo, in answer to some questions proposed by Bartimeus, with regard to Bishop Hobart and the High Church. The remarks both of Bartimeus and Philo are in entire accordance with what have, for a long time, been my views on this subject.

Great names should never furnish a sanctuary for false and dangerous opinions on the subject of religion. Is it to be doubted, if the very sentiment inculcated by the Bishop, were to be taught by any of our New-England clergymen, that it would awaken ten hundred pens, that have been sleeping and slumbering for years under its desolating influence, while taught by the Bishop? Is error, therefore, not error, because it is sanctioned by the antiquity of episcopal pretensions? Is a man, because he is a Bishop, too sacred a person to have his theological opinions called in question, and candidly, in the spirit of christian meekness, investigated? Though a man be a Bishop, he is not by necessary consequence free from liability to error. The Pope was a pretender to infallibility; but God was pleased to raise up Luther, to teach the world that the Pope was but a man, and that the authority of the word of God was never to give place to the decretals of the see of Rome. The Bishop of New-York, doubtless, lays no claim to papal infallibility for himself, highly as he has been privileged by his holiness to preach in the very seat of the Beast: No, I will suppose that he asks no more of the church of Rome, than the privilege of tracing the pedigree of his office through that corrupt channel, upon which the curse of God has gone forth, and even now rests; and that he should do so, if it pleases him, is not with me now a subject about which I would contend.

I feel perfectly willing that the Bishop should most fully believe, that he is, in the most strict and legitimate sense, in the holy line of consecrated overseers of the flock of Christ. I am not only willing that he should so believe, but I trust I should rejoice, also, if, in the performance of the high and responsible duties of his office, he was in all things a most faithful steward of the mysteries of God. All who love Zion, rejoice to see her cords lengthened, and her stakes strengthened, whether the work be done by a Bishop who lays claim to exclusive privilege, or by a Bishop who disclaims such pretensions. There is nothing about this point that troubles me, if the faith once delivered to the saints were maintained in its purity. That Bishop Hobart does not so maintain the faith, is most undeniable, if he hold the sentiment ascribed to him by Philo. If it be true, as the Bishop says, that "the depravity of men is not their crime, but their misfortune," all preaching is vain, and all faith is also vain. Is the Bishop a Universalist? This cannot be. The Universalists believe in the necessity of an atonement, not on the ground that mankind are in an unfortunate, but in a *guilty* condition. To be unfortunate is no crime. Now, if the depravity of man were nothing more than his misfortune, will the Bishop have the goodness to show the world wherein the moral rectitude of the divine character would have been implicated, if by an act of his sovereign power, God had repaired the misfortune? Will he show the world what possible necessity there could have been for Jesus to die, to remedy, what can be, if his views are correct, nothing more than a natural evil? What does Paul mean, when he says, in reference to the death of Christ—"He died, the just for the unjust?" Does he mean that he died, the just for the "unfortunate?" And when he farther says, that "Christ is the propitiation for our sins," &c. does he mean our misfortunes, and the misfortunes of the whole world? Now good Episcopalians have almost without exception supposed that the atonement was a moral transaction, and that it was necessary for the very reason given by Paul, that God "might be just, and the justifier of him which believeth in Jesus." Our heavenly Father is represented as justifying the ungodly, not the unfortunate, through Christ.

But perhaps the Bishop may mean by depravity, something different from actual transgression or sin. It may be that he supposed depravity to be the cause of sin; a kind of physical and constitutional defect in our natures. If this is his meaning, and I apprehend it is, does he help his cause at all? The conduct of men, under this physical or constitutional defect, must be either necessary or voluntary. If necessary, then obviously there can be no guilt, no desert of punishment, and consequently, no need of an atonement. If voluntary, then depravity, being a term of moral import, is evidently unfitly applied to a *physical* defect; and then, also, it cannot be a misfortune. A misfortune is an unavoidable natural evil, which precludes the possibility of choice. Now, how would it sound, to speak of a voluntary misfortune? Will the Bishop here choose his alternative? Who ever yet felt to blame, merely, for being unfortunate? Who ever felt to blame, merely, for possessing bodily and mental faculties? Who ever felt to blame, merely, for existence? But if the depravity of man is his misfortune, it is a necessary and unavoidable portion of his being, about which he never had, and never can have any choice. It is not only as natural to him, but of the same nature also, as vision and reason; and no man ever felt himself to blame for possessing the power of vision and the faculty of reason. Every man has felt himself more or less to blame for the wrong exercise both of his bodily and mental powers; and for this plain reason, that in the wrong exercise of these powers, he is conscious that he has been voluntary.

But I would ask again—Does the Bishop believe that God will ever punish any of our race? If so, for what will he punish them? For their misfortunes, or their crimes? If he replies, for their crimes, will he tell the world what their crimes are, if their depravity is their misfortune, and not their crime? The Bible tells us, that the wicked shall be turned into hell; that there is a period approaching, which is called a day of destruction and perdition of ungodly men. Now, in what attitude does the Bishop's sentiment represent the holy and righteous Governor of the universe to his intelligent creation? From Sinai, he thunders forth the most tremendous curses over a world of unfortunate beings:—Your depravity is not your crime, but your misfortune, and hell hath enlarged itself to receive you. Tophet is ordained of old; the pile thereof is fire and much wood; and the breath of the Lord, like a stream of brimstone, doth kindle it. He stands in the high heavens, and brandishing the sword of justice, with its broad and burning blade, is ready to bathe it in the blood of those whose "depravity is not their crime, but their misfortune." The soul sickens at the view; the good man's face turns pale with horror.

I would compare this sentiment with the necessity and design of the atonement, and present it by the side of the cross of Christ, on the hill of Calvary; but I forbear; the scene is too sacred, and the indignation of God burns with too pure and holy a flame there, to suffer me to proceed. God forbid that the Bishop should persuade the vast thousands of his care, that their "depravity is their misfortune, not their crime." Y.

AMERICAN BIBLE SOCIETY.

From the account of its last anniversary, lately published by the Society, we select the following eloquent remarks of Wm. Maxwell, Esq. of Norfolk, Virginia.—*Conn. Obs.*

MR. PRESIDENT—I rise to move the resolution which I hold in my hand, and which I must beg leave to introduce with a few remarks. Not, sir, that I can promise you that I shall be able to say any thing, at this time of day, that will be worthy of the subject, or of the occasion. But you will allow me, sir, I am sure, (and this kind audience will indulge me), to avail myself of this opportunity, the first that I have had, and the last that I may ever enjoy, to express my sense, however feebly, of the excellence of this our great national and christian cause.

Yes, Mr. President, it is a good cause in which we are engaged. For what is it, sir, that we have undertaken to do? Why, sir, we are united and confederated to send and circulate this book of ours, which we commonly call the Bible, or the Book, by way of eminence as it deserves, as far and widely as possible throughout our land, and throughout our world. Sir, I will not fatigue you with a long panegyric of this book. I have not come here to this house to-day, armed at all points with the quotations which I could easily have got together, and from the most eminent authors, in praise of this wonderful volume. And, indeed, I must say that this has sometimes appeared to me as a little presumptuous, as undoubtedly it is in one point of view, even in such men, to offer themselves as vouchers for the excellency of the book of God. For does he stand in need of epistles of commendation from them, from his own creatures, and in his own world, to give his work credit, as it were, with the booksellers, and popularity with the public? No, sir, we do not want them to tell us, what we could all have told before hand, that if ever God should condescend to write and publish a book, after the manner of men, it would easily eclipse all the writings of their pens. Sir, *he that made the eye, must see;* and he that made the intellect, must know how to address and affect it by all the force, and power, and charm of words. And, accordingly, the book of God, we find, has an empire over the mind, and heart, and soul of man, which is peculiar to itself, and which alone, without all other argument, demonstrates it to be divine. For what other book has ever appeared amongst us, so sublime, and so familiar, so strange, and yet so true, accommodating the highest philosophy to the lowest intellect, and infusing, as it were, by a charm, the most mysterious and celestial truths, and truths defying all the efforts of a merely carnal mind to comprehend them, into the humblest and meanest capacities. Sir, it is the book of God! And it is the book for man. It is the book of all ages, and ranks, and conditions of men. It is a book which the old and the young, and the rich and the poor, and the wise and the simple, all the sons and daughters of Adam, without exception, can and ought to sit down and read together. It has something for them all, and for every one of them; for all of them together, and for every one of them by himself. It has philosophy, above all that of the academy, or the lyceum; eloquence, beyond the torrent of Demosthenes, or the conflagration of Tully; poesy above the swan of Homer, or the angel of Milton; and history, and biography, and allegory, and all the lovely varieties of composition, delightfully blended together by the very mastery of God. It is the tablet of the soul, the chart of heaven. It is the mine of wisdom, a mine of *hid treasure*, of the richest and rarest ore; a glorious vein indeed, running through the earth, yet not of it; profuse of precious stones and orient gems, all like those spiritual ones that shone so brightly and so consciously on that divinely decorated breast. Or it is, if you please, a galaxy, or rather a whole heaven of stars, more bright, and beautiful, and glorious, as the sacred Psalmist assures us, than the firmament itself. That, sir, magnificent as it is, is but the outer court. The Bible shows us the interior of the sanctuary, the ark of the covenant, with the mercy-seat, and the cherubim overshadowing it with their wings, and all that mystery of mysteries into which *the angels desire to look*. But I will not pursue the theme, which would foil a seraph's tongue to do it justice. I will not attempt to "magnify the sidereal hemisphere with a concave mirror," and that a broken one indeed. The Bible alone, like that light to which it has been compared, and which is, indeed, its best type, though even it is but a shadow of its glory, the Bible alone can speak its own praise.

"The Bible's worth the Bible must disclose,
For what light is, 'tis only light that shows."

Yes, sir, this same Bible of ours comes directly home to "the business and bosom" of every man, and raises all his mental powers and faculties at once, as by a spell. It awakes his mind out of the sleep of apathy. It rouses his consciousness as it lay dreaming, and tranced, as it were, in the silent cell of his breast. It arrests him there in the name of God. It arraigns him on the most capital charges, and calls upon him for his "how say you," as in open court. It alarms, it agitates, it affects him, it shakes him thro' his whole frame, and soul, and being. Sir, *it is quick and powerful;* and it is no wonder that it makes men intelligent. But it also makes them moral. It affects the understanding, indeed, as I have said, chiefly through the medium of its home appeals to the conscience, and the heart. And then it gives the most lively and lovely lessons of virtue, and always with an air of authority, and not as do the books of the scribes. And it teaches them in the most pleasing and popular forms, not, indeed, in "cunningly devised fables;" but in familiar facts, and pathetic parables, and touching incidents, in all the purest and sweetest modes, and all accompanied, as we believe, with the most holy and happy influences of the Spirit of God, that breathe about among its leaves, like the vernal airs of paradise, to inspire them into the soul.

And here, sir, it is impossible for us not to see and feel at once, how directly and essentially our engagement tends to strengthen and establish the foundations of our national freedom and happiness. Sir, it has been well said by a great politician of another country, by Edmund Burke, that "religion is the basis of civil society," and especially, he might have added, of a free state. And it has been said by a greater than he, by our own Washington, that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." Sir, you remember Athens—she was the eye of Greece, the eye of all the earth—and you remember how she rose, and flourished in arts and arms, and diffused herself abroad, till she became the light and beauty of the world. But now, alas! how changed! She sits among her fallen columns, and her broken shrines, accusing Fate. And why? Her oracle is dumb; but I will answer for her, it is because she had no Bible. True, she was religious enough, and over much, in her own way and style. For she had always, you know, sir, a large stock of gods and goddesses (such as they were) on hand, to suit the taste of every body. She manufactured them at home, and imported them from abroad. She commanded her philosophers to extol them, and condemned the books of her atheist scribbler to the flames. She built temples for them, and raised statues to them, as fine, and fair, and fashionable, (almost excusing her idolatry), as the genius of sculpture could make them: And she had an altar for every one of them she knew, or had ever heard of or dreamed about; and one more, and it was inscribed "TO THE UNKNOWN GOD." But there it was, sir; with all her wisdom she knew not God; for she had no Bible bringing life and immortality to light to reveal him to her. In vain, therefore, did she guard that statue of Minerva in her temple. She had no Bible to diffuse the knowledge of God, and intelligence and virtue along with it among her people: She had no Bible—and she fell. And what now, I ask you, sir, is to save our city, our republic, from the same fate? That Bible which she wanted; but which I thank God, we have. Yes, sir, the Bible, the Bible is our true palladium, sent down to us from heaven, to preserve our freedom; and we will guard it with a holy care; for we know that whilst we keep it, our city cannot be taken, our country will be safe.

And now, Mr. President, (for I will detain you no longer), with such an object before us, who can tell the value or extent of all our future toils? Sir, I am not a prophet, nor the son of a prophet; and I pretend to know no more about the matter than any plain man, who reads his Bible as he ought to do, may know as well as I; but I can see plainly that our cause shall prevail, and that *the word of God shall have free course and be glorified*, by our hands, and more and more hereafter. I can see it now radiating from this house, as it were, running very swiftly, light, as indeed it is, thro' all the earth. And there, I see, it passes along thro' all our cities, our villages, over mountains and plains, along our vallies, thro' our western wilds, & places without names, diffusing the principles of love and harmony among all the "numbers without number" of our free and happy people. It passes through South America, (whence we have heard those grateful tidings this morning), where nations have been born in a day, healing the wounds of war, and soothing all the elements of discord into peace. It shall cross the ocean. It shall beam, more brightly, over Britain. It shall pass through France—through Spain, melting the bars of her inquisition. It shall cross the Alps. It shall visit Greece, ancient, beautiful Greece, and set her free; and liberated, not now by the vain decree of a Roman senate, insulting her sensibility, but by the word of God, you shall see her, Mr. President, you shall see her come back again into the circle of nations, and sit down amongst us, with her own poetic garland on her brow, and our Bible in her hand. And that turbann'd Turkey, sir, she shall not live to mock our Christianity with her vile apery, her prophet, and her koran. The Bible shall destroy her; and you shall not find her in all Europe, if any where. And Russia, poor, fallen Russia! A little light broke in upon her in her dungeon—a faint but lovely ray; but it is gone—extinguished by one; yet no, it shall return again; for though tyranny in her folly did once forge fetters for the waves, does she dream in her infatuation, that she can chain the light? It shall pass, in spite of her, through all her nations. It shall pass through China, Persia, all the realms of Asia. It shall gild even Africa, in her shadow of death. It shall pass through the whole earth; for *the field is the world*. Yes, here, Mr. President, at this verge of the creation, and only here, is the end of our toils. The word of God shall be read, as well as preached, through all the world. It shall be diffused, like the air that we breathe, and the light that we enjoy; and our society, sir, like that faith which formed, & that hope which cheers it, shall be destroyed only by its success; but its charity shall live forever,

DECISION IN MINISTERIAL DUTY.

Whatever evils may result from the inexperience of young preachers, they are in general more successful than at any later period of their life, in promoting the conversion of sinners. One reason may be, that men in their youth, if they have less produce, are commonly more distinguished for their courage, than in their more advanced years; and it is not to be denied, that timidity naturally increases with age. True courage, I hesitate not to affirm, is the very quality, which most of all, God has been pleased to acknowledge, and to bless, in weakening the empire of darkness, and extending the limits of his own holy kingdom. It is better than all the gifts of learning and eloquence, united with a weak and irresolute soul.

We may always remark, that even the fearful minister waxes bold, whenever his instrumentality is to be honored by any unusual additions to the ranks of the redeemed.

Courage was not the least of those graces which were bestowed upon the apostles, to fit them for the arduous labours, and the glorious triumphs of their ministry. How often do we read of the *boldness* of those holy men. "Now when they saw the *boldness* of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.—And now, Lord, behold their threatenings, and grant unto thy servants, that with all *boldness*, they may speak thy word."

Paul was as eminent for his courage, as for his discretion, his knowledge of human nature, his tenderness of heart, his generous forgiveness of injuries; and never, from any personal considerations, could he be induced to cover, distort, or soften the truths of the gospel. Observe his address to the elders of the church of Ephesus, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Behold him before the licentious Felix. Regardless of the factitious dignity of his auditor, the Apostle reasons of righteousness, temperance, and judgement to come, with a force of argument, and energy of eloquence, at which the governor trembles. Yes, it is the judge who trembles; the prisoner before him stands forth undaunted, in all the calm and collected majesty of virtue. In the polished city of Athens, before proud Stoics and scoffing Epicureans, his holy courage does not forsake him. He preaches Jesus and the resurrection; he enforces upon his gay hearers the duty of repentance; and forewarnes them of the day, when the great, the rich, the learned, with the ignorant, the poor, and the oppressed, shall stand together at the judgment seat of Christ. He could say to the Thessalonians. "But even after that we had suffered before, & were shamefully entreated, as ye know, at Philippi, we were *bold* in our God, to speak unto you the gospel of our God, with much contention."

All history is replete with examples.—What shall we say of the reformers? The work they were honoured to promote, commenced, under God, in the very spirit we are recommending. The immortal Luther, no less by his zeal, boldness and unconquerable perseverance, than by the splendour of his talents, and the rich variety of his acquisitions, was himself a host. Of John Knox, the father of the church of Scotland, it was testified over his grave, "*Here lies one who never feared the face of man.*" It was by the courageous and quenchless zeal of Whitefield, far more than by any superiority of genius, or strength of reason, or richness of intellectual attainment, that he was fitted for his destined work of rousing a sleeping world. And no man has been employed as the voluntary instrument of extensive good to the church, who had not devoted himself to the object, with such an ardour of determination, and singleness of purpose, that he had learned to be afraid of nothing but defeat in this glorious enterprise.

The timid minister may perhaps be successful in attaching his people to himself; he may receive their commendations as a peacemaker; but he does little or nothing, correspondent to the design of his office, and its solemn relation to their immortal interests. It is to be expected, that errors will increase, vices multiply, and stupidity become more stupid, under the powerless remonstrances of a teacher, who expresses no opinion till he first learns the opinions of others, and who cannot collect dignity enough to awe by his presence, vice and profaneness.

Agreeing with every company, he silently gives license to worldly passions, the bitterness of slander, the rage of unrelenting party, and every extravagance of thoughtless levity; and if at any time, from a regard to mere decency, he presumes to reprove transgressors, it is so weakly done, and so at variance with his habitual course, that it proves like "straw and rotten wood," against the strength of Leviathan. To rebuke sharply, to open his mouth in earnest remonstrance, to save sinners as with violence, pulling them out of the fire, exceeds his power. At the critical moment, when by a bold sally, he might, perhaps, break through the ranks of the trembling enemy, and wave the banners of salvation over his proudest fortress, *he*, instead of rising with vigour proportioned to the urgency of the occasion, indolently folds his arms, and congratulating himself on his prudence, resolves to do—*nothing*. The happy opportunity may never return; but he has secured for the present, the peace of his parish, and he is satisfied. Thus he wrongs the souls of his people, and what for *himself* does he gain? Not their respect, if *they know him*; for they who are first to flatter the temporising pastor, must in their hearts despise him for his weakness and treachery. His loss is infinite; for he robs himself of the testimony of an approving conscience, the favour of God, and the reward of those who sincerely labour, even without success, to rescue the slaves of Satan from bondage and perdition.

So clear it is, that without some portion of that manly decision, by which we are prepared, if duty call, to meet opposition in its most formidable shape, we must be worse than useless in the ministry. Suavity of manners, however valuable in alliance with other excellencies, and surely it is not to be contemned, can of itself avail nothing, in the holy warfare in which we are required to engage. We are to reject, indeed, all "*carnal* weapons;" but weapons we must use, and these massive, keen, and glittering, supplied from the magazine of heaven, and wielded by an arm so resolute, that it will never rest from its exploits of valor, till broken by the stroke of death.—*Woodbridge.*

From the Christian Advocate.

A PRODIGAL RECLAIMED IN ANSWER TO PRAYER.

"What profit shall we have if we pray unto him?"

We have often heard of pious parents, who have discovered a great deal of solicitude for their children, without ever witnessing any favorable effects; but after their death, their prayers have been remarkably answered. I do not now recollect any circumstance of the kind, more interesting to my feelings than the following, which I believe was never published. I received it from a pious friend in one of our northern cities, to whom it was related a short time before, while journeying through the neighborhood where it transpired.

There lived in the vale of the Mohawk, a wealthy farmer, who had spent the best of his days in treasuring up this world's goods. Past middle life, he and his wife became pious. They had a son, an only child, who was the only prop of their future hopes. But he was too interesting and lovely a child to be corrected or contradicted. He grew up under the caresses of a fond mother, and the sparing hand of a tender father. Indulgence ruined him. His unbroken temper rendered him a terror to all the juvenile circles in which he appeared; and he soon became an annoyance to

the whole neighborhood. Idle and restless, mischiefs tracked his way wherever he went, and grievances, unredressed, came pouring in upon his parents from every quarter. Sabbath breaking, disobedience to parents, insolence to his superiors, contempt of equals, love of licentious company, swearing, gambling, and drunkenness, with all its train of associate crimes, early entered into the history of the young prodigal, to consummate his degradation. His character was lost, and, to appearance, he was past feeling, when his parents became alarmed for themselves, and sought the Lord. Their son became now doubly the object of their solicitude. Before, they regarded only his temporal welfare. Now, they felt for his poor soul. It was in vain they talked to him on the subject of religion. They might as well have reasoned with the tempest. When he was *sober*, he scorned to listen, and execrated their pious concern for him. And these were his best moments! But the closet of the righteous is sacred. They could pray for him. This was their alternative. The poor mother's heart was torn with grief. Now she would meet the fury of her son's intemperate rage with deliberate fortitude; and now the trickling tear, and the whispers of a fervent ejaculation, would betray the feelings of her heart. The night watches witnessed her ardent entreaties in his behalf. When the midnight storm interrupted her slumbers, and her fancy placed her wretched boy in the midst of its furies, she would exclaim—"O my dear child! Where is he? O God, pity and preserve him. O, hear a mother's prayer, and save him from destruction." His father, who witnessed all this solicitude in his pious consort for their unhappy child, was no less interested. He made it his constant business daily to pray for him in secret. In family prayer, and in public, he was always ardent, and obviously much moved, when the case of his profligate son constituted the subject of his petitions. Days, months, and years passed away, and the prodigal continued unaffected. Hardened in crime, and confirmed in habits of licentiousness, he was as uniform and persevering in his course of wickedness, as his parents were ardent and unremitting in their prayers for him.

In process of time it pleased God to bring the father upon a bed of sickness, which proved to be his death bed. The case of his son now more deeply than ever pressed upon his feelings. He sent for him, and had him brought to his bed side. "My son," said he, "I am going to leave you. I must soon die. It is the greatest of all my griefs that I must leave one to fill my place, who has no fear of God before his eyes. I cannot die in peace without dealing faithfully with you. O, my child, are you willing to be separated from your affectionate father and mother, and suffer the pains of hell fire forever? Take the warning of your dying parent, and seek the Lord. What will be the distress of your poor mother, now to be left alone to suffer, if you continue to rend her heart by your wicked life. I have long prayed for you, my child, but shall soon pray no more. I must leave you in the hands of God. But, O, it breaks my heart to think that my house must be left without a prospect of its being continued a house of prayer. Here, morning and evening, I have called on God for his blessings upon us all. But my head will soon be laid in the dust. And what a change then! Who, my son, (and his countenance indicated the earnestness and agony of his soul, which for a moment interrupted his utterance), and who, my son, will pray then?" The effort was too much for him, and he sunk silently into the arms of death.

The young prodigal had a bold heart, and endeavored to suppress his feelings. The big tear projected from his eye; but he wiped it away in haste, as if it were a crime to weep. He remained sober, and appeared pensive. The image of his father, struggling in the mingled agonies of death and of grief, as he employed the last effort of his faculties to say, "Who will pray then?" fixed upon his imagination, and continued with him. "Who will pray then?" constantly sounded in his ears. And he wandered about in wretchedness and discontent, until summoned by the mournful knell to join the funeral procession, and follow his deceased parent to the silent grave. There his haughty spirit yielded, and the deep of his heart was broken up. As he cast the last look upon the countenance of his dear, departed father, he saw the same image which so much troubled his mind; and those cold lips, "which now no more could move," seemed still uttering, "Who, my son, will pray then?" The sound of the hammer became intelligible in his ear, and reiterated at every blow, "Who, my son, will pray then?" The gravel, as it fell upon the coffin, appeared to make the same solemn appeal, and utter from the recess of the grave, the last feelings which animated the breast of him whom it was now closing, "O, my son, who will pray then?" Deeply distressed, he returned with the company to the house, but did not go in. A thought struck him, that he could not enter, until he was prepared to fill the place of his father; and he resolved, if his case were not irremediable, that he would not. He wandered off to a distant cider house, where he was found late in the evening, crying for mercy. "Wretch that I am," he was saying, as those who found him drew near enough to hear—"Wretch that I am, can I never be forgiven! O my father, how have I wounded thy soul! The thought pains me. "*Who, my son, will pray then?*" O, those cutting words! that tender look! Yes, my dear father, I have strowed thy way with sorrows. But this was not enough; I have planted thy dying pillow with thorns. O that I could see thee once more, and hear thy voice, that I might ask thy forgiveness, and gain thy blessing. Couldst thou forgive me! Vain wish! Thou art gone. I have made thee wretched in life and in death; but this is not all my crime. My whole life has been a continued scene of wickedness. Was ever so great a sinner forgiven? Lord Jesus have mercy upon me! I, who, in addition to all my crimes, have embittered the dying agonies of a tender father, come to thee for mercy! If there be mercy for me, O save my sinking soul." His friends came up: He paused for a moment, and then renewed his supplications—entreating them at the same time to pray for him. They requested him to go to the house; but he declined, alleging that he had promised he would not enter it, until he was prepared to fill the place of his dear, departed father. In this he was invincible. They continued to pray with him until a late hour, when peace broke into his soul, and "he went down to his house justified," to fill the place of his father, and comfort his afflicted mother.

PHILOLOGUS.

Religious Intelligence.

Condensed from the Missionary Herald.

INDIANS IN NEW-YORK.

JOURNAL OF REV. THOMAS S. HARRIS.

Tuscarora Station.

Aug. 7, 1826.—I have just returned with Mrs. H. from a visit to the Tuscarora station. In compliance with the wishes of the chiefs there, I had determined to administer the Lord's supper to the church at that station, on my next visit there; which owing to existing difficulties has not been done for better than two years. For this purpose, we felt it important to spend several days in the tribe.

Every thing being arranged, the Sabbath morning dawned pleasantly, and the meeting house, at the hour of public worship, presented an interesting scene. In addition to the usual number of natives, neatly dressed in many instances, in their native costume, there were present a goodly number of the "pious few" from the neighboring white settlements, which are pretty generally destitute of the ordinances and preaching of the gospel. To me it was a privilege truly delightful, to hold out to the scattered of Christ's flock on this thirsty hill, the symbols of a Saviour's death, and to witness with what tears of joy and thankfulness, many came forward, and received the tokens of his love.

29.—There has been at this station, for a few months past, a more than usual seriousness among some of the young people; six or seven persons have appeared for some time to be anxiously inquiring the way to heaven. I requested all the inquirers to meet me on Monday afternoon. I was deply affected with the indications of the Divine Spirit with us. Such appeared to be the tenderness of conscience, the deep and powerful conviction of the hatefulness of sin, and the earnestness of desire to be delivered from its power, that I could not for a moment doubt that God had been among them by his Spirit, and in the case of three or four, "wounded mightily." Some of these persons were so affected in conversing with me, that they sobbed and cried aloud for some time. They say that frequently they have such an awful sense of their past iniquity, that they cannot help crying out.

Cataraugus Station.

21.—Met with the Indians in the Cataraugus settlement. We had a thin congregation, most of them being in attendance on the council at Buffalo. Found Mr. Thayer, the teacher there, greatly reduced by a severe bilious attack. The Lord in mercy has, we hope, rebuked the disease, and our brother, though very feeble, appears slowly recovering. The school had appeared unusually prosperous; but must now be suspended for a while, much to the regret of ourselves and the parents of the children.

Seneca Mission.

Aug. 13.—Met with the church and congregation at the Seneca station. In addition to the usual number of worshippers, I perceived present, a number of pagans and others from different reservations, who had arrived for the semi-annual council which is just at hand. The house was full and crowded, and a more listening audience I ever remember to have addressed. My interpreter was a member of the mission school, and a professor of religion. The solemnity and attention which prevailed contributed to increase my own tenderness of feeling, and I was enabled to plead in tears, that my auditors might repent, and believe the gospel. Some wept; and some of the poor pagans seemed, by their countenances, to say, "What do these things mean?" "Thou bringest certain strange things to our ears." May their eyes be opened by the spirit of divine grace, to see their wretchedness and guilt, and they be led to seek salvation by Christ.

Sept. 15.—The proximity of our station to a flourishing village, affords great facility for inspection by those, who are attracted by the novelty of an Indian school. Scarce a day passes without seeing several carriages standing at our yard fence, crowded with visitors. To-day the scholars have exhibited to about thirty persons, (among whom we had the pleasure of seeing a distinguished member of the national government), who expressed themselves highly gratified with the agreeable, and to most of them surprising proficiency of our children.

24.—Met with the church & congregation at Seneca. The people appeared to listen to the word preached with much interest. After finishing my discourse to the people, a young chief, a member of the mission church, arose and addressed his brethren in a speech of nearly half an hour's length. During this address, he was very greatly moved. It was truly affecting to see the big tear roll from his manly cheek, as he spoke. He appeared much to feel what he said; and there was that in his address, which had the effect to make others feel, as I perceived many of those around me wiping their faces, moistened with their tears.

This evening one of the larger boys of our school came into my room, desiring me to pray with him. He wept, and appeared in much distress on account of his soul.—He said, "he knew he must be miserable forever, unless God changed his heart."—His views appeared entirely scriptural, and his whole deportment, for some time past, has led us to hope that God is striving with him by his Spirit.

An Example worthy of Imitation.—The Baptist church in Sumpterville, S. C. considering the extensive and awful prevalence of intemperance, and the duty of Christians to assume a decided stand against it, and to abstain from every appearance of evil, passed, on the 2d September last, the following resolution:—

Resolved, That the members of this church will not drink any spirituous liquors, except when prescribed as a medicine.—*Col. Star.*

Revivals.

Notwithstanding the multitude of contradictory reports which have been industriously circulated abroad, the good work in this part of the country, we believe, is on the increase; and we hope that the ensuing winter will witness even greater things than have yet been seen among us. But let it not be forgotten that such blessings descend in answer to fervent prayer, united with faithful preaching and exhortation.

REVIVAL IN REMSEN.

Letter from Rev. Lumund Wilcox, to the Editor of the Western Recorder:—

MR. HASTINGS—Mention was made in your paper, last summer, that a revival of religion had commenced in Remsen. It may be well, perhaps, to take some notice of its progress.

Some favourable indications were apparent early last spring; but the people were then without the stated means of grace, and the hopes which had been excited were giving place to despondency. During the month of June, however, means were used, with some degree of success, to arouse the feeble, scattered, lethargic church; and before the close of the month, there were manifestations of the Spirit's operation, which could not be mistaken. The prayers of Christians were more fervent; there was more interest felt for the welfare of souls, and better attendance on the means of grace. The public shops became places for prayer; and the midnight slumbers of families were disturbed by the supplications of those who had not been accustomed to call upon their God. Religion became the topic of conversation in every circle, and with almost every individual in the neighbourhood. Sinners were troubled, convicted of sin, and we trust, converted from the error of their ways. When compared with what the Lord has done in neighbouring places, the work is small; but it has been in a small, feeble society. The world will be but little interested; yet the friends of Zion *here*, who have long mourned ever its desolations, have had as much gladness of heart as those in more highly favored places, who have witnessed greater things. The first appearance of the work was highly encouraging; and though but few families have remained entirely uninterested, yet its progress has been attended with distressing embarrassments. Its commencement was at a season when worldly cares were most pressing; it was but half of the time the people were furnished with preaching; and the church were only a feeble band of about 25, living remote from each other, unaccustomed to revivals, and unpracticed in girding on the gospel armor, and going forth in the spiritual struggle for souls. Good, however, we trust has been done—some stubborn hearts subdued—some giddy youth made trophies of divine grace.

As the first fruits of the work, 13 were, last Sabbath, added to the church; three by letter, ten by profession. Perhaps hopes may be safely entertained of as many more; and we trust, from present indications, that the Spirit of the Lord has not yet completed his conquests among us. My highest object, in this notice, has been to awaken a spirit of prayer in our behalf. Will not those who are abundantly favored with the means of grace, pray for feeble and scattered congregations? Will not ministers, who are pastors of large and flourishing churches, and who have almost every help that heart can wish, remember those who have gone out into the hedges and highways to compel sinners to come in?

LUMUND WILCOX.

A valued correspondent in Durham, N. Y. in a letter to the editor of the Religious Intelligencer, says:—

"As to the state of religion among us, we flatter ourselves that we can discern a little cloud, like a man's hand. Let me hope that you will pray that it may be an overspreading cloud, in which there shall be abundance of rain. And if you think this matter worthy of a place in your prayers, let me intreat that you would not forget to pray that we may be favored with a work of *the Spirit of God.*"

The Synod of Kentucky assembled in Danville on the 15th ult. The report was highly interesting, and gives an account of the revivals in that state. Among the converts mentioned, are twelve Sabbath School teachers, and several pupils of the Deaf & Dumb Asylum. The report commences with the expression of a mixture of joy and sorrow, though the former considerably preponderates. The Synod state, that for several years past, they have referred the churches to the promises of a covenant keeping God, rather than to their signal accomplishment in any particular districts.

"But," say they, "it is now our happy privilege to tell you, in the joy of risen hope, that a glorious work of grace has commenced in several churches of our guilty land. Danville is the spot where these special influences were first displayed, and from which they have since been radiating. For a year or two past, a gradually increasing interest had been manifested for the things of God; associations for prayer were formed; and the united supplications which ascended have been at length answered.—Since last spring, upwards of one hundred, principally young persons, have confessed Christ before men in the Danville church.

"In the progress of the work at this place, we feel a peculiar interest. Here we convened. We have heard the groaning of many prisoners, and have beheld the loosing of many bonds. The scenes of October 15th cannot be forgotten. That day will not be forgotten. That day will long be remembered emphatically as *a day of glory.* God was present in power. Our fathers, stepping into the grave, rejoiced in beholding the "salvation of God." Their sons, thanking God, took courage & strength was "ordained out of the mouth of babes and sucklings."

"It deserves particular attention that this revival commenced in Centre College.—Twenty-three of its students have become subjects of it; and unless we greatly err and misconstrue the ways of Providence, a seal has been affixed to the plans already adopted, and an answer given to those prayers which have arisen before the throne of God for this infant institution of learning.

"Happily the work has not been confined to Danville. To the churches of Harrodsburg and New Providence, upwards of ninety have been added; to the united churches of Silver Creek and Paint Lick, nearly fifty; and to the Buffalo Spring cuhrch, where the prospects of further increase is very flattering, fifteen. In several other churches in this vicinity, and in some few at a distance, there is an increased and increasing thirst for gospel ordinances. Oh brethren, this intelligence has cheered the despondency of the past, and shall we trust give a continued and vigorous impulse to the efforts of the future."—*Fam. Vis.*

The revival which commenced in Glastenbury last fall or winter, has been a steady, progressive work, and its influence has been felt in several adjoining towns. From a letter recently received in this city, we learn that about 120 are indulging the hope that they have experienced a saving change since it commenced. Between fifty and sixty of these converts united with the Congregational church at one time. The solemnity of this scene was much increased by the appearance of two old men, who had been called in at the eleventh hour, even after they had been idle for more than 70 years. A number of others stand propounded for admission to the church. The revival extended into East Hartford, an adjoining town, where 70 or 80 have been hopefully renewed.—*Rel. Int.*

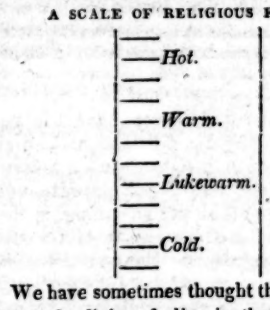
A correspondent in Dorset, Vt. writes, under date of Oct. 23, as follows:—"There is an interesting revival in Mount Holly, in this state. It is under the faithful labors of Rev. Daniel Packer, who has recently baptized 73, most of them heads of families." In Hinesburgh, also, under the labors of the Rev. Peter Chase, an interesting and gracious work has commenced. He baptized eight last Sabbath. In Weston, also, there is a revival just beginning."

Col. Star.

WESTERN RECORDER.

UTICA: TUESDAY, NOVEMBER 28, 1826.

A SCALE OF RELIGIOUS FEELING.



We have sometimes thought that the different states of religious feeling in the hearts of professing Christians, might be fitly represented by a perpendicular scale, against each of the degrees of which should be placed certain appropriate and distinctive characteristics. The hint is derived from the message of the Angel of the Apocalypse to the church in Laodicea.—Three points of the scale, each admitting of an almost unlimited number of gradations, are given in the message of the angel; but, in modern times, the christian community have contrived an additional point with its gradations—a point which is not so much as mentioned by the angel, but which they seem to consider above all others, the most fit to represent the healthful state of religion in the soul. The three points originally mentioned, are designated by the words *hot*, *lukewarm*, and *cold*. The additional point is situated between the first and second, and has *two remarkable advantages*—that of escaping on the one hand the curse which is annexed to lukewarmness; and that of avoiding on the other, that labour, and watchfulness, and self denial, and fighting, and wrestling, which are the concomitants of a higher state of the religious affections. And there is this *further advantage* of the added portion of the scale, that the speculative believers, the dead professors, the almost-Christians, and the whole race of procrastinators, give it their united suffrage; and the Gallios, the worldlings, and the modernized infidels, all agree in paying it the homage of a negative approbation. Ah, why did the angel omit to mention this *all-important* portion of the scale—a portion which is attended with such endless and indescribable advantages!—But our present business is with the characteristics; and these are most distinctly exhibited in the midst of a powerful revival of religion.

We all know the meaning of the word *hot*, with its numerous comparatives, and readily understand it to designate something different from the word *warm*. The words are sometimes interchangeably used; but in the sense we are alluding to, they always refer to distinct things. A thing which is hot will burn us, while that which is only warm may afford us great comfort. Real Christians are afraid of coldness, and they tremble at the curse of lukewarmness; but they are too apt to dread the *painful* concomitants of *burning heat*, and to be wonderfully satisfied with the comforts of a temperature which is merely *warm*. Yet nothing short of the burning glow of christian ardour, can equal even the lowest temperature of a real revival of religion.

All who are truly engaged in revivals, feel their hearts burn within them, as kindled by the fires of the Holy Ghost. They burn with love to God. They burn with indignation against sin. They burn with love for souls; and with a holy jealousy for the cause of their Divine Master. Under the influence of such feelings as these, they act as if they were in good earnest. They make a vigorous application of the appointed means of grace, according to the best of their knowledge, judgment, and ability; and their prayer breathes forth that fervent, agonizing, wrestling spirit, which prevails at the gate of heaven. Mistakes in judgment they may chance to commit, in things of minor import; but these are seen to dwindle into insignificance. All who stand at this temperature, are melted down together in the flowing of christian affection. All go onward in the same direction, with unanimity, zeal, boldness and intrepidity; and, like the three hundred of Gideon's army, go forth to battle and prevail. All are not equally valiant; but taken together, they form an unbroken phalanx against the ranks of the adversary.

But at the same time that these are engaged in fighting the battles of the Lord, there are a far greater number who stand at some degree of that added portion of the scale, to which we have already alluded. *Stand*, did we say! They stand no where, but are constantly rising and falling through different gradations. They have not *internal* warmth enough to be *comfortable*, and therefore have to warm themselves with the fire of others. Yet, no sooner is this single object gained, than they begin to object against the character of the fuel, and to settle down towards the cooler regions, querying and cavilling as they go, with increasing irritability. At times they seem to have some of the gentler softenings of soul, making only a few *harmless* inquiries and well-meant suggestions of improvement; and you would really begin to hope that they were coming up into a high temperature. But dissatisfied with the answers to their inquiries, and grieved at the disregard of their suggestions, they sink down through many a successive gradation of the scale, cavilling, disputing and censuring, till their very souls become as ice within them. Could the feelings of such persons only rise *high* enough with internal heat, all would be right with them; and there might then be some hope of their staying there. This occasionally happens; but, for the most part, the case is otherwise. They continue to oscillate, often descending into the gradations of lukewarmness, and their mean temperature is found in the lower degrees of the added portion of the scale.

And yet, these very persons will sometimes claim to be the best friends of revivals, the peculiar guardians of the cause. They would strive to pick out all the tares of animal feeling; and at the same time endeavour to address themselves *almost exclusively* to the *winning sensibilities* of our natures. They would almost cease to act, that they might avoid the imagined danger of a re-action. They would choose out acceptable words, much better ones than can be found in the bible. They would so modify, systematize, and *adorn* the fundamental doctrines of the gospel, as to render them lovely in the eyes of the carnal mind. They would not have too much fire, but just enough for ordinary comfort; and, as for that most convenient and ambiguous appellation, called *precedence*, their notions of it would lead to the depression of every ray of devotional feeling and religious sensibility. O, how are they deceived! Can such men be really awake? Are they strong in the strength of the Lord? and is their strength made perfect in weakness? that weakness which is accompanied with docility, and identified with the feelings of child-like simplicity? Are they daily and prayerfully searching out the leadings of divine Providence, and learning new lessons in the school of Christ? Are they vigilant, tremblingly alive to the interests of Zion, and deeply solicitous that the Spirit should not depart from them with his influences? They may think they are; but their very definitions of qualities and things are all graduated below the required temperature; and while they continue their oscillating course, they will do *more* mischief than falls to the account of the generality of those who are *lukewarm*.

The characteristics of lukewarm professors are readily ascertained. These men are more uniform in their feelings; and it is necessary only to say, that their peculiar guilt lies in that practical hypocrisy of theirs, which presents continually in the eye of the world, a false delineation of christian character, and thus brings direct disgrace upon the cause which they profess to honour and to love.

As for the characteristics of cold professors, they are so nearly identified with those which belong to men of the world, that it may suffice for our present purpose to say, that if in times of the out-pourings of God's spirit, such professors do not repent and change their condition, they must and will be ranked with the opposers of vital godliness, in the estimation of their fellow beings. While having a name to live, they are so obviously dead, as to leave no contagion with their example, and the very enemies of religion will secretly despise them for their unfaithfulness.

But the saddest thing of all, is yet to be mentioned. It is a grievous fact, that many who were once found to be greatly instrumental in the promotion of revivals, and perhaps to be specially blessed of God, as teachers and rulers in the church of Christ, are afterwards seen gradually to descend from their elevated tone of feeling—doubting, and querying, and cavilling, and censuring, as they go—bringing down with them, as an inevitable consequence, the whole spirit of the revival, till they reach the very lowest degrees of lukewarmness; there to remain for a long period, perhaps, till another revival takes place, without their instrumentality, in just such a way as they are not desiring it, and by just such means as they had deliberately set aside and rejected. Tell it not in Gath; publish it not in the streets of Askelon. Such men, all unconsciously, perhaps, get over into the enemy's camp: and while they talk of friendship

for the cause, it is they, more than any others, who cause the uncircumcised to triumph.

But what are the *real objects* which excite so much cavilling? Not surely those which are pointed out by the cavillers themselves. These are but the trifling mistakes to which all men of activity are perpetually liable. To carp at such mistakes as these is preposterous in the extreme. We will tell you, gentle reader, what they are. They are the self-denying duties, which the man of christian fidelity most cheerfully performs; but which are found to be more or less painful, in proportion as a man is in a partial or entire state of carnality. Depend upon it, reader, they are these, and nothing else.

The remarks of "Y." on our first page, respecting one of the errors of the Bishop, will be highly gratifying to the friends of truth. We care not how soon such *fundamental* errors are dragged forth to light. The wonder is that they should ever have been winked at, by any portion of the christian community.

Something like a rumour has reached our ears, that the articles which appear as editorial on the subject of Revivals, are occasionally furnished by other persons than the Editor himself. The rumour is false; and the inference which has been deduced from it, that some of the articles are intended to have an individual application, is utterly destitute of truth. Unfortunately, there are multitudes to whom every point of description is applicable. We wish that the number was less.

A mariner's chapel is about to be established in New-Orleans.

For the Western Recorder.

A BRIEF VIEW OF THE PLAN OF MISSIONS PROPOSED TO BE PURSUED BY THE EXECUTIVE COMMITTEE OF THE WESTERN DOMESTIC MISSIONARY SOCIETY.

The Executive Committee of the Western Domestic Missionary Society of the state of New York, when they take a view of the vast field for missionary operations before them, and behold every where the desolations of Zion, and hear continually from every quarter, the cry—"Come over and help us;" feel deeply the responsibility that rests upon them, and are ready to say—Lord what shall we do, to strengthen those things which remain, to build up the waste places, and enlarge the borders of Zion? There are a few things, which appear to be self evident to all who have any knowledge of the religious state of our country, and which ought to be taken into consideration in carrying on missionary operations to the best advantage. The first we would mention is, that there are not near ministers enough to supply each of the churches already organized, with a settled pastor; to say nothing of the many towns and villages where churches have not yet been organized, and are destitute of the stated ministrations of the word of God. The second is, that if there were a sufficient number of ministers for this purpose, the churches cannot raise the means to support them: And another is, that provided there were missionaries sufficient to supply all our waste places, such is the low tone of christian benevolence, and the want of system in our missionary operations, that our missionary societies have not the means to send them forth into the fields already ripe for the harvest. We have felt that the good of our country, the interests of religion generally, the prosperity of the churches already organized, and the spirit of true benevolence, required that in our plan of operations, we should be governed by these circumstances, so far as to make the number of ministers or missionaries, and the means we have to support them, go as far as possible towards supplying the whole field. In order to do this effectually, a knowledge of the situation and ability of those churches and places that are destitute we deem indispensible, that our charities may not be misapplied by bestowing them upon those that are able to help themselves, or withholding them from those who are really in need of assistance. The following plan of operations, we think the peculiar situation of the churches in this region renders necessary, and we design as far as possible to pursue it.

Of Superintendents.

We propose to appoint in every Presbytery, Classis or Association within our bounds, which unites with us, some one of its ministers, recommended to us by the body to which he belongs, or by his brethren in the ministry, as a superintendent of the missionary operations within their bounds. It shall be the duty of the superintendent to explore the whole missionary ground in his district, and ascertain the situation of every part, what is properly missionary ground, and what not: To see what two churches can and ought to be united in the support of a minister, and use his influence to form a union and the settlement of a pastor over them; and if a church is so situated that it cannot be united with another in the support of a minister, then to fix upon some destitute village or town, where the minister can labour for such a portion of his time as the society contributes to his support. To form convenient missionary districts in such towns as have no churches, or such only as are weak and feeble; so that a circuit may be performed in two, three or four weeks, as circumstances shall require: To inform the society if there should be any revival under the preaching of its missionaries—if they need additional labourers, and if the circumstances of any part of the district requires an itinerant mission for a short time: To raise funds for the society, by soliciting subscriptions to constitute life directors and members; by bringing the subject before every church, endeavour to induce them as a body to agree that every individual member shall make a free will offering to the Lord, annually, for this purpose.—The superintendent shall also have the general care and direction of the missionary operations within his district, and advise continually with the Executive Committee, & receive from time to time their instructions.

Of the Missionaries.

We trust that none will apply for aid, but men full of the Holy Ghost and faith and prayer, and who are devoted to the work of the ministry, and zealous promoters of revivals of religion; and who are willing to suffer all things, and endure all things, that they may bring souls to Christ.

We expect our missionaries, as far as circumstances will admit, to discharge all the duties of a pastor to his people, in preaching the word publicly and from house to house, in season and out of season—in visiting the people—in instructing the youth and children—in establishing and encouraging Sunday schools, bible classes, conference and prayer meetings, and promoting all the great objects of christian benevolence of the age; and that they have at least two days in the week to themselves, for study and preparation for the pulpit.

Of Auxiliary Societies and Branch Associations.

Experience has taught us, that it is very easy to organize small auxiliary societies; but very difficult to keep them alive and in active operation, for any length of time. This arises probably from the fact, that they have very little else to do than to pay their yearly stipend; and on this account few attend, and those get discouraged, because so few appear to take any interest in it; the collections become less and less, until many dwindle away and become extinct. To remedy this evil, and introduce a more efficient and permanent system of finance, we would propose that every church within our bounds, and which wishes to co-operate with us, resolve itself into a Branch Society, and determine that every member, old and young, rich or poor, will every year make and bring a freewill offering to the Lord for the spport of domestic missions; and that male and female agents be appointed in every church, to call upon every member of the church, and such of the congregation as feel disposed to further the cause of missions, to receive their offerings and forward them to the treasurer of the parent society at Utica. And if it should be the case, that there are any members of the church who cannot give even the widow's mite, let their case be made known to some of the abler members of the church, and we trust enough will be found who will esteem it a privilege to assist such brethren or sisters, that it may be said there is not a member of the church that has not put a hand to this work of sending the gospel to the poor and destitute. We cannot indulge the thought for a moment, that there is a single church, or an individual member of any church, that will not cheerfully enter into this measure; for by whom is the gospel to be supported, and sent to the poor and destitute, if not by the disciples of Christ, who have been renewed by the Holy Spirit, and redeemed from the curse of the law by the blood of the Lamb—to whom Christ is precious, and through whom they look for a blessed immortality beyond the grave?

We would also propose to the ecclesiastical bodies, either that they resolve themselves into auxiliary societies, or that domestic missions constitute a part of their business at their annual meetings; that they receive reports from the superintendent of what has been done within their bounds, and enquire what each church is doing for this object; and if they see fit, recommend what part of the monies raised by their churches shall be expended for missions within their bounds; and adopt such measures as they think expedient to advance the cause of domestic missions.

This is the general outline of our system of operations. We do not wish, however, to be confined to any exclusive mode, but to be governed so far by the peculiar circumstances of each case that may occur, as to pursue the plan which shall be best adapted to promote the good of the cause of religion.

Form for the Organization of Branch Societies.

Whereas there are many churches and towns destitute of the stated ministrations of the word of God in this region, and who are not able to support the gospel; and whereas the scriptures make it the duty of the disciples of Christ to spread his gospel and extend his kingdom: Therefore,

Resolved, That we the [first Presbyterian church of ———] do hereby organise ourselves into a branch of the "Western Domestic Missionary Society, auxiliary to the American Home Missionary Society," for the purpose of supplying destitute churches and places with the preached gospel.

Resolved, That as a church, we feel it the duty of every individual member, old and young, male and female, rich and poor, to make a freewill offering to the Lord twice a year, for the purpose of supporting the cause of domestic missions.

Resolved, That the officers of this church shall be the officers of this Branch Missionary Society; and that they have power to appoint agents, male and female, whose duty it shall be to call twice a year upon every individual member of the church, and receive their offerings—make report thereof to this Society, and forward the amount to Samuel Stocking, Esq. or the Treasurer for the time being of the Western Domestic Missionary Society, at Utica; and that the church reserve the right, if they choose to exercise it, to direct in what place or places within the bounds of said society it shall be expended.

Without intending any reflection on the plan of operations pursued by other missionary societies, we think that the one now proposed possesses peculiar advantages.

1. The Executive Committee will be able to act understandingly on every case brought before them; for through their superintendents, they will know the condition of every church and of the whole missionary field. They will know what churches ought to be united, which ought to receive assistance, and to what amount, and where the labours of our missionaries can be directed to the best advantage; so that they will not be liable to be deceived by partial and interested representations; but be able to appropriate the sacred charities of the church in the most judicious manner.

2. The design of this plan is to make provision, as far as possible, to supply permanently the whole missionary field, and to facilitate the settlement of ministers. Here are two churches, neither of them able to give a minister more than half a support; but by extra exertion, and the assistance of $100 each from the Missionary Society, they can have a man for a year, and may continue to do so from year to year; but yet cannot venture to settle him, because they do not know how long they can have the aid of $100 a year. Now we propose instead of having a minister over each of these churches, at an expense of $200 a year to the Missionary Society, that they unite and settle a minister at once, which they are able to do without any aid; and thus $200 a year and one minister are saved, to be sent to some other destitute portion of the vineyard, which otherwise must lay waste.

It may be said, it is necessary and desirable that every church should have a pastor, and that they will not be satisfied to be united and have only half of a minister's services. Now the question is not whether this be desirable; but is it practicable? We answer it is not; for there are not one-fourth missionaries enough to take possession of the destitute churches and places in our land; and if there were, at present there is no means provided to support them. The case, therefore, comes to this, that if we support a missionary in one church all the time, others must be destitute all the time; and we would ask Christians and churches, is this acting on the principles of the gospel—doing as we would be done by—loving our neighbor as ourselves?

By our district plan, a vast number of churches and destitute places will be supplied, that otherwise must continue destitute. The object of our missionary districts or circuits is to strengthen the things that remain, and to extend our churches; and as soon as we are able separately or unitedly to support the gospel, to encourage the settlement of ministers; and we view it as the best preparatory measure to accomplish this end.

3. This plan combines both benevolence and economy in a high degree. This has already appeared in the union of two churches, by which, about $200 a year and one missionary are saved, to be employed in some other destitute part of the vineyard. But it is asked, what benevolence is there in appropriating $100 towards the settlement of a minister over a particular church, if you send him such a portion of his time as you contribute towards his support, to some other place? We answer, without this assistance the church could not settle a minister, and could not have even the benefit of their own resources.—By the blessing of God on the preached gospel, in the destitute place where the missionary labours, another church may be built up and contribute towards the support of the missionary; and it also brings the church to feel that they must rely upon their own strength to support the gospel, if they want all the services of their minister. It is in no other way, in the present state of things, by the district or circuit system, that our weak and feeble churches can be supported and strengthened, and have the gospel statedly preached and regularly continued among them; and from what we do know of the disposition of these churches respecting this system of operations, we are satisfied it is safe to calculate that from one half to three fourths of the missionary's support will be received from the people among whom he labours. In general, it will require no more money to support a missionary on a circuit, than is usually appropriated to support him over one congregation.

4. It is calculated to call into active operation the influence, energies, and resources of the church. There are individual members in our churches, who have done much to further the different objects of christian benevolence;—but the church, as a body, has never yet been brought into action, and must be awaked to this subject. The great Head of the Church looks not to the world, but to his professing people, to carry on this work; and if there are any churches or individuals, who refuse to come up to the help of the Lord, in this work of spreading the gospel and saving sinners, how can the spirit of Christ be in them? He lived and died, and has arisen from the dead, and is exalted at the right hand of the Father, to save a ruined world.

This plan, if encouraged and carried into effect, will bring into active operation every part of the church—ministers and people, individual churches and ecclesiastical bodies. The ecclesiastical bodies, through the superintendents, will advise the Missionary Society of the field of labour, stimulate their churches to exertion, and pursue the best measures for the advancement of the cause: Ministers will exhort the people to their duty, and remind them of their obligations to the Head of the Church, and to the poor and destitute that are famishing for the bread of life; and the members of the churches will bring their free-will offerings into the treasury of the Lord, that the missionary societies can go on with the work of spreading the gospel, until every valley and every hill become vocal with the high praises of God. There are about 20,000 professors of religion, in the Presbyterian, Dutch Reformed and Congregational churches, within the bounds of our present operations; and 2500 of them have been the hopeful subjects of divine grace this year, in the presbytery of Oneida; and what cannot such an army of saints raise, if there is in them a willing mind to contribute as God has prospered them? We answer—enough, in a short time, to put a bible and tracts in every destitute family—to educate a minister for every church, and to send the gospel to every town. There is nothing wanting but a willing mind—prayerful, persevering, and systematic exertion.

By order of the Executive Committee,
J. F. SCHERMERHORN,
Correspond. Secr'y of the W. D. M. S.

Political.

FOREIGN.

Paris dates to the 14th ult. have been received at New-York, by an arrival from Havre.

An American gentleman in Paris, under date of Oct. 5, writes thus to the editors of the New-York Mercantile Advertiser:—"Gen. La Fayette is at present in this city, and receives daily, with his well known kindness, the children of his adopted country. Permit me to express to you my mortification, when I was informed yesterday, that no less than nine applications in a few days, had been made by Americans to the General for pecuniary assistance, and he gave them all they requested. God forbid I should attempt to close the hand of charity, but every American feels an interest in whatever relates to La Fayette, and I hope some means may be devised to ascertain who and what they are, who thus call forth the ever ready benevolence of our nation's champion and friend."

The condition of Turkish affairs at Constantinople is such as every enemy of the Turks might wish.

Notes had been presented in a council at Madrid, by the ambassadors of France and England, on loans, America and the Spanish system generally, which produced a great deal of excitement, but as yet no result.

It is said that Prince Mavrocordato has arrived at Moscow from Greece, by the way of Bessarabia.

Greece.—Lord Cochrane has at length actually arrived at Napoli di Romania, on the 8th of September. It is said he wishes to be commander-in-chief of the marine, with the old admirals under his orders. He brought with him seven American, French and Dutch vessels, and only a single English one.

The Captain Pacha suffered considerably in his attempt against Samos, and was obliged to retire with part of his fleet to Boudrum and part to Smyrna.

The following is an extract of a private letter, dated Smyrna, Sept. 17th, and gives a satisfactory account of this expedition:—"The second expedition of the Captain Pacha against Samos has completely failed; and it will be a long time before another attempt will be made against that island. The inhabitants, who were well prepared to receive the enemy, having sent their families, herds and moveables into the mountains, firmly awaited the Turks, who had collected 9000 men on the point of Cape Mycale, where they embarked on the 7th instant. The Captain Pacha, who had embarked 4000 more in the port of Phocis, in order to prevent desertion, gave command to prepare for action. It was very evident from his manœuvres, he had European officers on board. They were conducted in a manner intended to deceive the Samiots; but, in the midst of them, the Greek squadron was discovered at the entrance of the channel, in order of battle. The Turkish fleet immediately attempted to cover their convoy; and moved on in good order, as if more disposed to await than to commence an attack. The sea was covered with ships. Just at this time, an impetuous wind sprung up, and it was soon evident, from the Turkish movements, that there was disorder in their fleet. Ere long seven of their transport ships were driven ashore on the Asiatic coast; and all the transports steered for the land, in spite of the signals made by the Captain Pacha. The troops from Asia, on board, became sea-sick, and beat the Austrians who commanded the seven transports above mentioned, until they forced them to run ashore. The troops disbanded as soon as they touched the ground, and scattered for the mountains—swearing by Allah and Mahomet that they would never be caught at sea again. Seventy Turks, who had been landed on the island they had intended to devastate with fire and sword, were all put to death by the Samiots."

Turkey.—Up to the 11th of September, no disturbances or difficulties had occurred in Constantinople, since the great fire; when, according to letters to the 13th of September, two fires broke out within a day or two, which, altho' they were got under after burning 60 or 70 houses, gave rise to uneasiness, as it was proved, by the confessions of an incendiary, to have been the work of the Janissaries. They have sworn to be revenged; and as they keep their oaths, trouble may be anticipated the coming winter. The Sultan has lost his spirits, in spite of all that has been said of his perseverance. He had forbidden any one to speak on political subjects, and has had the tongue of a man cut out for railing against the new system. Other measures have been taken; the coffee houses are closed, and the sale of opium and snuff forbidden; and in consequence of this, a seditious movement has taken place on the opposite side of the Bosphorus, at Scutari, to quell which 2000 troops were sent over. Tranquility, in fact, has been disturbed there ever since the end of August. Besides all this, the gulf of Nicomedia is infested with pirates; and it may be said in a few words, remarks a letter, that "anarchy prevails at the gates of Constantinople, and desolation within its walls."

The Sultan no more appears at the exercises of the troops, in consequence of the discovery of a plot to assassinate him on the ground. He has grown suspicious of his new troops, and suspended the construction of the barracks at Scutari. He has ordered all the precious things found in the ruins, to be taken to his private treasury, as forfeited according to Turkish law; and the poverty of thousands, attended with the plague, which prevails in the Jewish and Armenian quarters, excite many apprehensions for the Pera quarters, where the populace have long believed vast treasures were collected, and the pillage of which would not be at all a surprising event.

An attempt has lately been made to set fire to the Galata suburbs, which is the residence of many rich foreign merchants.

The news from Erzeroum, Synope, &c. &c. is, that the Janissaries forbade the firman to be read to suppress their order; and the country for more than fifty leagues is said to be in a state of revolt, crying "War with Russia! War with the infidels!"

Spain.—A rumour prevails in Madrid, that France and England have come to an agreement that the government of Spain shall be changed. This, as a late private letter remarks, derives some countenance from the fact, that Mr. Lamb has chosen this time to present the claims of the British government on Spain for 30 millions of reals. The note of Mr. Lamb, containing the demand, insinuates that if it be not paid, England will take possession of some place to hold as a security; and report indicates Majorca, as the point in view. It is added that the French ambassador has received orders from his government not to interfere.

Portugal.—Good order prevailed, and desertions from Spain continued.

DOMESTIC.

In New-York, on Tuesday last, a jury was impanneled in the court of oyer and terminer, for trying the indictment for a conspiracy, which lately occupied so much of the time of the court, and about which the jury finally disagreed. Messrs. Eckford, Swift and Rathbone, are exempted from the present trial.

Exemplary Damages.—At the circuit court in Rensselaer county, Hannah C. Atkinson obtained a verdict of $5000 against Lewis Stone, for having slandered her character. The Troy Sentinel says, it was a foul slander of the most aggravated character upon a young and orphan female, who had nothing but her reputation to sustain her in the world. Her whole life was proved to have been without reproach. Not a single witness was called in behalf of the defendant, and the jury, after a short absence, returned a verdict of $5000—the whole amount of damages laid in the declaration.

The Anaconda, mentioned last week to have been brought from Asia, and exhibited in Mr. Peale's museum, died on Wednesday night last. The loss of so rare and curious an animal is much to be regretted.—*N. Y. Adv.*

Major Charles Curtis, of Windsor, Vt. was found dead on the 15th inst. about four miles north of Lansingburgh, with his scull, temple, nose and jaw bone broken. Verdict of the jury, that he came to his death by accidentally falling from his wagon, while descending a hill.

Solomon Allen, Esq. the broker and lottery vender, has given $1000 to the synod of North Carolina, for the use of the theological seminary of Virginia and North Carolina, in Prince Edward county, Va.

J. H. RATHBONE, Esq. of Utica, has been appointed, by the Governor, Commissioner to perform certain duties of a Judge of the Supreme Court, to supply the vacancy occasioned by the removal of James Cochran, Esq.

MARRIED,

On the 20th inst. by Rev. Mr. Aikin, Mr. *Rufus Northway*, Printer, to Miss *Elizabeth Schram*, both of this village.

DEATHS.

In Guilford, Chenango co. on the 9th inst. Mrs. *Lucy Mills*, consort of Deacon Samuel Mills, aged 72. They removed to Guilford in 1805, when the country was comparatively new. In 1812, Mrs. M. with nine others, were formed into the first congregational church in that town; all of whom, herself excepted, are now living. In her death, society has to regret a valuable member, and her husband and a numerous family an irreparable loss. As a companion, she was tender and affectionate; as a mother, anxious for the welfare of her children; and as a Christian, unceasing and assiduous in promoting the cause of her Redeemer. She was ever attentive to the calls of the needy; to her no widowed mother ever made her suit in vain, nor a friendless orphan leave her cold or unfed. "Blessed are the dead, who die in the Lord. Yea, saith the Spirit, they rest from their labors, and their works do follow them."—*Com.*

In Auburn, on the 16th inst. *Mr. Conrad Ten Eyck*, in the 40th year of his age. The deceased had long been a member, and for several years past, an active elder in the Presbyterian church, in that place. The memory of the dead is too often associated with panegyrics which their lives did not merit; but, of this just man, it may be truly said, that the mildness and urbanity of his manners, the rectitude of his conduct and the kindness of his heart, in a very peculiar manner, elicited towards him the esteem of all. In him, a widow is bereaved of one of the most tender of husbands—four orphan children of a most affectionate parent, and the friends of the Saviour, of a brother, who could always rejoice with those who rejoiced, and always weep with those who mourned. He evinced that the love of God was a living principle of his soul, by that evidence which is the true test of christian character, for by *his works and by his fruit* he was known; and the poor, the afflicted and the friendless within the circle of his influence, will long cherish the memory of them. In his last moments, he exemplified the power of godliness, by his calmness and resignation to the will of him whom he loved better than himself; and he died in the full hope of a blessed immortality, through him who is the "resurrection and the life." "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come."—*Free Press.*

In Sangerfield, on the 13th inst. Mr. ——— *Kellogg*, aged 83.

In Canandaigua, on the 8th inst. Capt. *Nathan Saunders*, a soldier of the revolution, formerly of Lyme, Conn. aged 70.

In Buffalo, on the 12th inst. Mr. *Seth Chapin*, merchant, aged 36.

In Batavia, Hon. *John Z. Ross*, first judge of Genesee county.

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,
Have entered into partnership in the
Wholesale & Retail Grocery Business,
under the firm of
Parker & Hastings.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.
Utica, Oct. 24, 1826. 43

REMOVAL.

Parker & Hastings,
SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.
Utica, Nov. 28, 1826. 48

Justice's Guide, &c.
JUST received and for sale, by HASTINGS & TRACY—The Justice's Guide, or Dictionary for Justices of the Peace in the state of New-York: By a Gentleman of the Bar. Also, The Clerk and Magistrate's Assistant.
Utica, Nov. 28, 1826. 48

Strayed or Stolen,
FROM the slaughter-house in this village, on Thursday last, a small brown OX, with one horn broken, and between five and six years old. Whoever will return said ox to the slaughter-house shall be handsomely rewarded. CYRUS MUNGER.
Utica, Nov. 27, 1826. 2wp.

CHEAP FOR CASH.

The Subscriber has just received a well selected assortment of
Fall & Winter Goods,
Among which are the following:—
TARTAN and Caroline Plaids, Cambletts—Baizes, Flannels, of all colours and qualities—Blue, Black and Mixed Broadcloths—Kerseymeres & Satinetts, Bang-up Cords, Rose Blankets, Bombazetts—Domestic and British Prints, of all colours and patterns—Cassimere Shawls—Shirtings and Sheetings, of all qualities—a few very nice Merino Shawls—3, 5, 6, 8-4 and long do.—Worsted and Lamb's wool Hose and half Hose—a fine assortment of fashionable Silk and Silk Vestings; and a great variety of other articles, too numerous to be mentioned in so small a space, both for comfort and to tickle the taste; which, wishing to reduce his Stock, he offers at the lowest prices for cash, at his Store, No. 34, Genesee-st. two doors below the Post-office. B. S. LYMAN.
Utica, Nov. 14, 1826. 46w4

Whitesboro' Academy.
MR. WALTER WHITE commenced instruction in this institution on the 25th ult. He is a graduate of Amherst college, and is recommended by the President, and other literary characters, as an experienced, able, and faithful Instructor.

Latin and Greek Languages, and the higher branches of Mathematics,	$4 00
English studies,	3 00
Board in good families,	1 50

Whitesboro', Nov. 14, 1826. 46w4

Clinton Female Seminary.
THE next term of this Institution will commence on Thursday the 23d of November. Music continues to be taught by Miss E. S. MITCHELL, of New York. Mr. NORRIS is engaged to teach a class in French the ensuing term.
The Public are so well acquainted with the manner in which the School is conducted, with the local situation, the convenience of the buildings, the branches taught, the terms, &c. that further information is deemed unnecessary.
Clinton, Oct. 31, 1826. 44w4

WINES & TEAS.
2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 70tf

BARLEY.
CASH paid for 3000 bushels of BARLEY. Segur & Curtiss,
Utica, August 15, 1826. 11tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Escritoir.

THE MURDERER—A FRAGMENT.

There was a charm in nature, and the rays
Of the fair moon were sporting o'er the scene,
Gilding the forest and the silent vale.
The murderer knelt as if to raise a prayer
O'er the warm body of his murder'd friend.
He clasp'd the hand he oft had clasp'd before
In friendship's warmth; but it had lost the power
To make return for late returning love.
He bore the body to a limpid fount,
And wash'd the treacherous wound himself had given.
His was a heart of boldness; but a fear
And shuddering at the deed himself had done,
Was witness'd in the quivering of his frame,
And the quick flush that ting'd his pallid cheek.
Calmly he dug the grave, and bore the corse,
And laid it gently in its narrow home.
There was no knell to toll it to its rest;
There was no mourner who would drop a tear,
Or heave a sigh upon Alphonzo's grave.
When he had thrown the earth upon the frame,
And with his hand had smooth'd its surface o'er,
The murderer sat him calmly down upon
The moss grown stone he laid to mark the spot,
As if to show how careless he could rest,
With blood-stain'd hand, beside the murdered.
In such a scene the innocent might dwell,
And not a thought unmeet pervade his soul.
'Twas calm and peaceful; not a whispering gale
Provok'd the rippling of the glassy lake,
Nor woke the rustling of the wither'd leaf;
It was the calmness of the scene that broke
His apathy, and rent his soul in twain.
It was the thought that all around was peace,
And that the beast reposing in his lair,
And the wild birds that sung themselves to sleep,
Happier than he, were far more innocent.
He rose, and in his wrath he curs'd the day
That gave him birth.

The sun was up;
Alphonzo and his friend much and in vain
Were sought, and grief and they together
Were forgot.

Years pass'd; and there was seen,
When early autumn ting'd the maple boughs,
A stranger wandering in that lonely dell.
The leaves that autumn's breezes strew'd around,
Careful he gather'd, and he spread them on
The spot he only heeded as a grave,
As if to give the pall he once deny'd.
And oft by moonlight he was seen to bear,
In the rude birchen bucket he had made,
Nature's oblation, and to pour it out
On the dry roots of what was once a tree,
That bore the fairest flowers and richest fruit,
An emblem of himself in happier hours:
Now wither'd, dead, like him who slept beside,
And more like him who liv'd a daily death. D.

Miscellaneous.

From the Boston Commercial Gazette.

GREECE.

We have conversed with Mr. Miller, who has recently returned from a visit to Greece, whither he went about two years ago, under the patronage of the Greek committee of this city; and the account he gives of the destitute and suffering condition of that oppressed people is most appaling. It confirms the statement given in the papers for some time past, of their privations and distresses. The women and children as well as the soldiers suffered extremely during the siege of Missolonghi; and so did those that afterwards escaped. Many chose death rather than to be captured. They deprecated above all other evils, the falling into the hands of their unfeeling and cruel enemies. The wants of most of the inhabitants of the Morea are extreme; and those captured, are treated in the most brutal manner. In Attica and Ætolia, the people are in a destitute condition. But nothing will induce them to submit to their cruel oppressors. They are entirely devoted to free themselves from the Turkish yoke, or to be sacrificed in self defence. They do not fear death—it is only the power of the infidel foe which they dread.

Mr. Miller says that provisions would be as acceptable to them as men or arms.—Though they are not in regular disciplined armies, they unite and fight bravely when the enemy approaches: But it is difficult to form and keep up a regular standing army. He thinks, if the *Porte* is otherwise occupied, as may be the case in a war with Russia, or the present difficulties with the Janissaries, that the Greeks will soon be able to recover from their suffering situation, and that they will then become free and prosperous. Mr. Miller is a very intelligent man, and his opinions are entitled to full credit. He went to Greece with honorable and disinterested views. And he will always have the satisfaction to reflect, that he *laboured and suffered in behalf of that much injured people.*

Since penning the above paragraph, Mr. Miller handed us the following, having been requested to express his views concisely for publication:—

"The present state of Greece is inconceivably wretched. Not only are thousands of its inhabitants destitute of clothing sufficient to protect them from the inclemency of the approaching winter, but are in want of provisions to enable them long to support life. The standard of the cross was raised in the Peloponessus more than five years ago; since which time the Greeks have shewn a determination worthy of their origin; and, in many a hard fought battle, have fully demonstrated, that they will live free of the Turks, or die in arms. They have committed great mistakes, but not greater than one, acquainted with their condition, might have expected. During my residence among them, instead of being surprised at their crimes, I have often been astonished in seeing so much virtue, amidst such misery and confusion. The result of their struggle, I think, is uncertain; but any thing which can be done to relieve their present wants will be a deed of charity, worthy of those who rejoice in lessening the aggregate of human misery. There is indeed, enough of misery in every part of the world; but that of which I now speak is of a peculiar kind, and which must reach the heart of every American. The Greeks are struggling, as our fathers did, for freedom and independence; though not from a Christian but a Mahometan power. The sacrifices they have made, I believe, were greater than were ever made by any other people. They cannot submit at discretion, without jeopardizing their lives, and exposing their wives and daughters to the lustful passions of a bestial soldiery. The history of former Turkish treaties teaches them what they may expect, if they submit or capitulate. What can they do? Tell me not of Turkish mercy, or of Turkish faith. They are merciful only when there is fear of retaliation; and keep their promise only when it is not for their interest to break it. This is the unhappy state of Greece. For my own part, after having seen much of the nature of the present struggle, and learnt something of the character of the modern Greeks, I have no hesitation in saying that I consider them deserving the sympathy and aid of the christian world."

THE SPARROW'S NEST.

July 22, 1826.—On a slender branch of a young maple, which shades my window, I discovered, this morning, a sparrow's nest; and observed that it was visited alternately by the mated proprietors, who, with great industry, and evident pleasure, were carrying supplies to their infant charge.

These inhabitants of the air are, equally with myself, the workmanship of a Divine Hand, and are dependent upon the same care and bounty. "Not one of them (said the Saviour to his disciples) shall fall on the ground, without your Father." This declaration of our heavenly instructor was brought forcibly to my mind, by seeing the flexible bough which sustained the simple dwelling of the unfledged young, rocked with the wind, in a manner which seemed to threaten their inevitable dislodgement: But the little creatures, taught by instinct, clung to their grassy habitation, and fell not.

These birds are without accountability, and without sin. They fully answer the design of their creation, and live and act agreeably to their circumstances; whilst I, who am endowed with reason, conscience, and superior understanding, am continually acting in opposition to the law of my Maker, and to what I well know to be my highest good. May I then learn wisdom from these inferior creatures; may I consider that I am "of more value than many sparrows," as I possess an immortal soul; and endeavoring to pursue the path of duty, may I trust in the care and protection of Almighty Goodness, and strive to act in a manner more correspondent with the high and glorious destiny which awaits me.

July 29.—This day, the little family, noticed under the above date, having become sufficiently fledged for the purpose, ventured to spread their plumy wings, to leave the place of their birth and minority, and to imitate and accompany their delighted parents, in ranging the yielding element in which they were formed to move. The nest remained: But it was no longer of any use to them, and was quickly forgotten, in the enjoyments of their new and happy state. So, I trust, shall I, when the appointed time shall arrive, joyfully leave my earthly dwelling, (where, I hope, I have been preparing for the event), and soar above, to enjoy a happiness, of which I can form but a very imperfect conception, in my present confinement and bondage. The things of this world, which are now necessary for my accommodation and comfort, will be no more needed or remembered, in my new and heavenly state of existence.—Let me, then, even now, be withdrawing my thoughts and affections from objects and interests which I am so soon to leave forever; let me meditate often upon the world of spirits which I am about to enter, and (as I have just seen these little birds do) be pruning, as it were, my wings, for my flight from these mortal shores.—*Conn. Obs.*

HEBREW MARRIAGE.

An English paper mentions that Ezekiel Emanual, of Portsea, was married on the 22d August, to Rebecca, only daughter of Hiram Lewis, a respectable Hebrew, of Brighton. The ceremony was performed in the Jewish style, in the old ship tavern, by Dr. Herschell of London, chief rabbi.—The order of the ceremony was this:—

"After performing certain preliminaries in an adjoining room, a canopy richly embroidered with gold and silver, supported by four Hebrews, was raised. Doctor Herschell, dressed in his sacerdotal robes, and the bride and bridegroom, having taken their stand beneath the canopy, the lovely bride richly attired, and covered with a veil, was supported by her mother and the bridemaid. The remaining portion of the ceremony consisted chiefly in chanting, and concluded by the bride and bridegroom and their friends sipping from a wine glass, which was afterwards broken, expressive we suppose, of a hope that the union then formed might not be broken, till those pieces of glass should again be perfectly united and restored. The ceremony was conducted by the chief rabbi, with his head covered as were those of the friends of the parties.—The bride's as well as the bridegroom's self-possession and demeanor, on this interesting occasion, were truly chaste, dignified, and exemplary. The company who witnessed the novel ceremony was highly respectable and select. Mrs. Fitzherbert, Col. and Mrs. Dawson, &c. graced the nuptials with their presence. The subsequent days of the week were spent in festivity by the friends of the parties, at the old ship tavern.

HOLY OIL.

In Moscow, Dr. Henderson and his companions spent about a month, the greater part of which, owing to the state of the weather, they were confined to the house. The most curious affair mentioned in their account of this famed city, is the preparation of the sacred oil, which is used all over the empire. What would our ecclesiastical chemists think of the following process:—

"The same day we went to the Patriarchal Hall, to see the ceremony of the preparation of the *holy oil*. Here, over a stove constructed on purpose, we found two large kettles, in which the different ingredients were mixed, and kept in constant motion by six deacons, who stirred them with long rods of cypress, the handles of which were covered with red velvet.—This was the third day since the ceremony commenced, and another day would still be required ere the oil would be ready.

This oil, which consists of the ingredients prescribed in the Levitical law, is not prepared every year, but only every third or fourth. When the fire is kindled, and also when the ingredients are put into the kettles, the Metropolitan is present to give his benediction; and this he repeats, in a most solemn manner, when the ceremony is about to be completed. During the whole time of the preparation, a succession of deacons keep up the reading of the gospels; and should they read though the Evangelists, they commence afresh. To us, it was most interesting to behold a crowd of poor people leaning forward over each other and listening to the word of life."

MISSIONARY ANECDOTES.

The following Anecdotes were related at the late annual meeting of the Kingston Branch Wesleyan Society, (Jamaica:)—

A respectable Bristol merchant was waited on by a clergyman, to solicit a donation in behalf of a religious institution. He gave him 20*l*. While conversing, a letter was brought to the merchant, and after having perused it, he said, "Sir, I must request you to return the money; this letter informs me of the loss of a vessel, by which I am deprived of 30,000*l*." The clergyman did so. The merchant withdrew to his study, and returned with a bill of 100*l*. saying, "Sir, take this money; my property is at God's disposal, and *if I will not give, God will take it.*"

A man had retired from business after being very successful, but had become so penurious that he would not part with a penny to assist the poor. From a variety of circumstances, however, he was again reduced to indigence. He reflected in his poverty how hard and unfeeling he had been in the days of prosperity, and vowed, if God did but raise him a second time, that a portion of his wealth should be devoted to charitable purposes. God in his mercy did raise him a second time; but the rich man became as hard hearted as before, and again he was reduced to want and indigence. Oh, thought he with himself, now, how justly do I deserve this load of affliction.—Could I but be spared to become once more a fortunate man, I should never forget the hand that raised me from the dust. In answer to his prayers Providence smiled upon him again, and he felt that sentiment in its full force, "He that soweth sparingly shall reap also sparingly." He gave to the cause liberally; was raised to wealth and affluence a third time; and the end of that man was better than the beginning.

A lady one morning applied to some gentlemen who were appointed to examine the tickets of admission to a missionary meeting in England, and as she had no ticket, (not being a subscriber), they were obliged, according to the established rule, reluctantly to refuse admission. She retired a few paces, and again addressing the gentlemen said, "I stated that I was not a subscriber; but I forgot, I am a subcriber. I had one son, the prop of my declining years, and *I have given him to the God of missions.*"

From the Recorder & Telegraph.

REFORMATION.

Mr. Editor—If you believe the following facts will have a tendency to reform one drunkard, or be instrumental in preserving one young man from the sin of intemperance, you are at liberty to publish them. Q. Q.

In 1822,	In 1826,
My health was nearly destroyed.	My health is good.
My property was wasted.	I am accumulating property daily.
My parents were dishonored.	My parents rejoice.
My relatives met me with tears.	My relatives greet me with smiles.
I was discarded by my friends.	My friends are restored and I am respected in society.
I was in debt, perplexed, tormented, and a curse to the community.	I am free from debt, & my perplexities have all vanished.
I was deaf to the calls of charity, a useless member of the family of man.	The blessing of the poor has fallen upon me for an occasional pittance which I have not needed.
I was a drunkard.	I am a temperate man.

Query.—How can christian parents *conscientiously* place their sons in stores, taverns, boarding houses, or other places where ardent spirits are retailed, or daily used? Cannot many young men witness, with tears of remorse, that these are the places, where those habits were contracted which have brought them to the gates of ruin?

AN IMPORTANT LOTTERY.

It has been computed that among 10,000 people the average deaths will be one a day. If this computation be accurate, a person in common health has a daily risk of dying, which, compared with the chances of life, is in the same porportion as an unit bears to the number 9,999. This risk is seemingly so small, that it commonly gives no alarm, and is scarcely thought of; whereas if the same risk were placed upon a different ground, so as to be seen in another light, it would be generally alarming. Suppose, for instance, that to morrow morning a lottery were to be drawn of this kind: 9,999 white balls and one black ball, should be thrown promiscuously into a box, and that 10,000 people, you and I among the number, should each put in a hand, and draw out a ball at random, and whoever chanced to draw the black ball, should inevitably suffer death within 24 hours: I say, if we knew that such a lottery were to draw to-morrow morning, and we must take our chance, it would doubtless produce in us some serious apprehensions, and might probably interrupt our sleep to-night.—*Baltimore Patriot.*

Things for which Evangelical Ministers are remarkable.

1. For being much in the spirit of prayer.
2. For abounding in labours.
3. For success in those labours.
4. For activity in promoting whatever is calculated to advance the cause of the Redeemer.
5. They are the subject of frequent revilings.
6. The votaries of this world oppose them.

These will be found to have distinguished evangelical men at all former times, and distinguish them now.—*Phil. Rec.*

New School Books, &c.

THE attention of Instructors of Children and Youth, of Parents and others, interested in Education, is respectfully invited to the following Works, which are constructed on a new and interesting plan, and which are thought to be a valuable improvement, calculated to make more thorough scholars, and at the same time to lighten the tasks both of learning and teaching:—

1. Outlines of Modern Geography, on a new plan, carefully adapted to Youth—with numerous engravings of cities, manners, costumes and curiosities; accompanied by an atlas. By Rev. C. A. Goodrich.
2. A large Map of the World in Outline, to be filled up by the Student.
3. History of the United States, on a plan adapted to the capacity of Youth, and designed to aid the memory by systematic arrangement and interesting associations; illustrated by engravings. By C. A. Goodrich.
4. A Grammar of Chemistry, adapted to the use of Schools & Private Students, by familiar illustrations & experiments; with numerous engravings. By J. L. Comstock.
5. Blair's Outlines of Chronology, ancient and modern, being an introduction to the study of History, with 20 engravings.
6. An Outline of Bible History, with notes and observations, adapted to the minds of Youth, with 20 engravings, for Sabbath and other schools. By Rev. C. A. Goodrich.
7. Blair's Outlines of the History of Ancient Greece, embracing its Geography, Mythology, and Antiquities; illustrated by a map and numerous engravings.
8. A Chart of Chronology, ancient and modern, on a new plan, adapted to Blair's Outlines of Chronology, ancient and modern.
9. A geograph'l View of the World, embracing the Manners, Customs & Pursuits of every Nation, founded on the latest authorities; with elegant engravings. By Rev. J. Goldsmith: Revised, corrected and improved by J. G. Percival, M. D.
10. The Literary & Scientific Class Book, embracing the leading facts and principles of Science, illustrated by engravings; designed as exercises for the reading and study of the higher classes in common schools. By L. W. Leonard.

The above Works, which are all of superior merit, are for sale by *HASTINGS & TRACY*, No. 40, Genesee street; who, as agents of the publishers, will also supply Booksellers on the lowest terms. *Utica, Oct.* 24, 1826.

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee stree Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail

Feb 3. 1826. 3tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 3d, 1826.

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine, Dye Woods & Dye Stuffs, Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,

42w10 *Insolvent.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side f Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st, 1826. 44

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.